

EASTER A.D. 1987

The Anglican Digest

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MATTHIAS GRUNEWALD'S *Resurrection*, detail of Isenheim Altarpiece c. 1510-15, appears on the front cover. This special education issue features *Christ the Teacher* on the back cover.

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The Anglican Digest

*A miscellany reflecting the words and work of
the faithful throughout the Anglican Communion.*

Alleluia!

Alleluia, Alleluia, Alleluia. That is the cry of the Church of the risen Lord throughout the whole season of Eastertide. We find this word in the psalms in the Old Testament where it is used no less than twenty-three times. Clearly it was the rallying cry of joyful worship in the temple, encouraging full congregational participation in the singing and praise offered by God's ancient people on occasions of victory and thankfulness.

It is particularly appropriate therefore that Christians should take up this cry. Leslie Weatherhead tells us that the Gospel is essentially something you could shout across the street: "She's had her baby!" "He's had the operation — it's OK." "We've won!" Eastertide shares in that short and crisp proclamation: "He's alive, it's alright!" "He's risen — Simon's seen Him!"

But such is the joy of Easter that we are lost for words and frequently have to go beyond them. It is then that we can best borrow the words of that Jewish chorus, which we shout as we take our place with the whole people of God in proclaiming Christ's victory and expressing our gratitude for all that His resurrection means to us. Alleluia! Alleluia! Alleluia!

— The Rt Rev Michael Marshall, Episcopal Director

Church Growth: The Hard Facts!

Generally speaking, GROWING churches reflect a balanced program which includes a strong emphasis on good adult Bible study classes, along with strong programs for children and youth. Churches in DECLINE spend more money, time and resources on their non-adult programs than they do on adults.

In the area of curriculum studies, Flavil noted a real emphasis on serious 'meaty' Bible study in GROWING churches. In DECLINING churches the emphasis was on rehearsing doctrine.

— Teach, November, 1986

I HAVE NOW CONDUCTED about 175 five-day seminars on adult Christian education in various parts of the world. These have been attended by approximately 6,000 clergy, teachers and lay leaders. Discussions with attendees constantly confirm a long-held conviction that we shall never set the church on fire through 15-20 minute more-or-less relevant sermons to which some people listen on some Sundays.

In many Western churches, it is assumed that *some* adult members *may* attend adult Bible class "if they feel like it". In some non-Western churches, things are done

differently. For example, Korean Christian leaders insist that, until their dying day, all Christians must be *students* and *teachers* of the Word — *students* who sit at the feet of someone who knows the Scriptures better than they, and *teachers* who share what they've been taught with someone who knows less than they. Note well: the Korean church numbered 350,000 in 1945; today it numbers 10,000,000.

Many of today's churches bemoan the fact that their membership statistics make unhappy reading. However, the hard facts of Yeakely's analysis calls for hard

work. There is a big difference between winning and keeping "members" and producing "disciples." Jesus taught adults and played with children; maybe some of us need to face up to the fact that we are doing the opposite.

— The Rev Harry Wendt, Director Shekinah Foundation in *Adultalk: About Christian Education for Adults*. Information about Shekinah adult education programs is available from 1280 W Southport Rd, Indianapolis, IN 46217

Five Audiences

ONE OF THE MOST creative approaches to dividing adults into groups for Christian education is described in a recent book (Warren J. Hartman, *Five Audiences*, Abingdon, 1987). The author contends the best approach is to organize around people's interests and needs rather than age, gender or marital status. Hartman has identified five groups that exist in nearly every congregation: (1) the fellowship group, (2) the traditionalists, (3) the study group, (4) the social activists, and (5) the multiple interest group.

Congregations with more than 200 resident members — and while that is only one-third of all non-Roman Catholic Church congregations in North America, those churches account for nearly seventy-five percent of all "Protestants" — might consider organizing five different adult classes around those distinctive characteristics.

What system do you use for dividing the adults in your congregation into smaller groups? Are you satisfied with it? Or should that system be expanded to create a larger number and variety of groups?

— The Rev Lyle Schaller, *The Parish Paper*, Yokefellow Institute

Christ Has Overcome Death

PHILIP LARKIN ONCE described the Christian religion as a "moth-eaten" musical brocade: created to pretend we never die.

Clearly it is not the Christian Church that makes this pretence. Christianity is surely the only religion in history which owes its origins and makes as its "central" proclamation the fact that we do die, and that we are raised from that death.

The situation in Southern Africa, in which we are presented with daily spectacles of our mortality, the dead soldier, the dead policeman, the dead child, the burned to death victim of township violence, the "innocent" of cross-fire: all that at least comforts us with a need to believe in death and dying. In some countries corpses are so quickly removed from the scenario that it is easier to remain unchallenged by Resurrection, because one is no longer forced to believe in death!

It is as we gaze upon the faces of our dead that we realize only too shockingly that they resemble much less the face that once lived, smiled, frowned and then wrinkled itself with age and experience. As one writer puts it: "The corpse proclaims not just the mysterious absence of the person, but also the hideous dislocation between ourselves and our bodies which so often dogs our life — in pain or illness, or in our sexual relations."

The ancient world too was faced with this mystery. Why are we somehow in the body and yet out of it? But then there was no shortage of explanations! Clearly something happened to the soul when it left the body and just about everyone believed in some form of afterlife. I believe, however, that it was not until the rise of Christianity that the fact of death was accompanied by a war against "theories".

Jesus the Christ unlike so many

of the great religious leaders did not sit down and write a book about human immortality or reincarnation or transmigration of souls. He faced the decay and corruption of death *himself*. A man who was executed unjustly in the most vicious and disgusting way was later *seen* alive, breaking bread, cooking fish, and stretching out his wounded hands towards an incredulous Thomas.

What is most important about this "story" is that it speaks of an actual tomb, at an actual moment in history. It speaks of real people who had hostile contemporaries who could have shut them up, but the "witness went on".

The Resurrection is true. Surely it is because of something which actually took place in the Garden of the Resurrection that we are able to gaze upon the faces of our own dead, not with despair, or disgust but with hope.

In this Southern Hemisphere it is difficult to catch the full measure of Risen Life without Spring and all that that signifies to a northern man emerging from his dark winter. But Easter is for all day and every day, so wonderfully represented in the Eucharist and the essential content of our preaching.

— The Rt Rev Thomas S. Stanage,
Diocese of Bloemfontein, South Africa

That reminds me: The Bishop came to my field on a preaching mission during Eastertide. We moved from place to place, and he preached seven times in all. On our way home the last night, he asked if I had noticed anything about his sermons. I said they had all been on the resurrection, and they had all been different. He said, "Exactly. Just remember, if you cannot preach the resurrection through the whole of the Easter Season, you have not caught the power and the joy of the Gospel."

— The Rt Rev Girault Jones in *That Reminds Me*

My house shall be called a house of prayer...

Sacred Space

FROM TIME TO TIME, I have spoken or written about sacred space. It is important for God's people to have a place which is set aside. Through the ages, God has moved his people to build houses of prayer and praise and to consecrate space for the ministry of his holy Word and Sacraments.

God draws us near to him as we worship. Whether we come alone or with others; whether we are in search of comfort and support; whether we rejoice, give thanks, or ask for forgiveness and the blessings of God's healing power, the doors of this and every church stand open. It is our prayer and hope that as we worship, and as we strengthen the living and remember the dead, there will be peace in this house and to all who enter here.

Having said that, it seems to me that the taking of pictures during our services of worship and at sacramental moments, is inappropriate, even profane. It is hardly peaceful. Let it be known please that the policy here is that the taking of pictures in this church is unwelcome.

I am sure we can all work together, as the Body of Christ, to preserve the hope that in all earthly things we may behold the order and beauty of things heavenly.

— The Rev J. Clark Grew, Rector, The Church of the Holy Spirit,
Lake Forest, Illinois



Easter Prelude

*Most glorious Lord of lyfe that on this day
Didst make thy triumph over death and sin:
and having harrowd hell didst bring away,
captivity thence captive, us to win.*

*This ioyous day, deare Lord, with ioy begin,
and grant that we for whom thou diddest dye,
being with thy deare blood clene washt from sin,
may live for ever in felicity.*

*And that thy love we weighing worthily,
may likewise love thee for the same againe:
and for thy sake that all lyke deare didst buy,
with love may one another entertayne.*

*So let us love, deare love, lyke as we ought,
love is the lesson which the Lord us taught.*

— Edmund Spenser, *Amoretti* (1595), Sonnet 68

Music and Easter

ALL OF US, I suppose, can look back at some rare moment, or moments, in our lives when suddenly we saw things in sharper focus, or in a new light, or with a deeper understanding—so that life ever after that moment had a new perspective or clearer meaning.

One such moment for me was when I attended the Three Choir Festival in Winchester Cathedral. (Salisbury and Chichester Cathedral choirs were the other two participating.) Those were exciting days, and the special moment that week was hearing a performance of *The Dream of Gerontius* by Edward Elgar. The orchestra, the choir, the mighty organ, the soloists, the expectant congregation filling every inch of the cathedral floor, and the sun streaming through the stained-glass windows of Winchester Cathedral, so that the very pillars and vaulting became essential parts of the ecstasy. "Praise to the Holiest" thundered out—and as it did so I experienced that sense of moving out of the di-

mension of time and space into what I have since come to believe to be a glimpse of eternity.

I had discovered the strange mystery of the earth-bound roots of the experience which had lifted me up to the heavens.

Elgar's compositions, Vaughan Williams' great *Te Deum*, Mozart's *Requiem*, or a piano concerto can open doors to eternity. As T.S. Eliot has written:

*Only by the form, the pattern
can words and music reach the
stillness, as a Chinese jar still
moves perpetually in its stillness.
Note the stillness of the violin,
while the note lasts.*

*Not that only, but the co-
existence. Or say that the end
precedes the beginning. And the
end and the beginning were always
there before the beginning and
after the end and all is always now.*

On Easter Day and in Eastertide, music will celebrate the Resurrection of Christ. Some of you will rejoice in the inspiration

and patronage which the Church has given to composers from Palestrina and Bach and Handel, to Benjamin Britten and Proulx and Howells.

If you wonder how an earthly life of only some 30 years' duration can possibly be spoken of in terms of the eternal God-head, dare I write that the great hymn "Praise to the Holiest" from *Gerontius* provides us with a hint. It took Elgar so many days, if not weeks, to compose it. It takes but a few minutes to perform. Yet for millions of people who have given themselves to it as listeners in a kind of act of faith, it has opened a way to a reality which transcends the bounds of time and space into an experience which we might even call a sort of resurrection. I have always thought that theology can take us just so far in our exploration of God, but then

a limit is reached. That is the point where experience must take over: the experience of love, of prayer, of poetry, of art and architecture, and of music.

T.S. Eliot, to turn to his *Four Quartets* once more, speaks of all this as the intersection of the timeless with time, which is, he says, the proper occupation of the saint. For most of us the vision of eternity is at best spasmodic. But sometimes we do catch a glimpse. I pray for you this Easter a glimpse of eternity through music in your churches, coupled with the beauty of flowers, stained glass, art and architecture, like unto my first hearing of the *Dream of Gerontius* so many years ago in Winchester Cathedral.

— With affection on Easter Day, and always, Robert C. Rusack, IV
Bishop of Los Angeles

When that great man of God, Bishop Warren Candler, faced death, he was asked, "Do you dread to cross the river of death?"

He replied, "My Father owns the land on both sides of the river. Why should I fear?"

— A Canadian parish bulletin

PRAISE to the Holiest in the height,
And in the depth be praise:
In all his words most wonderful,
Most sure in all his ways!

O loving wisdom of our God!
When all was sin and shame,
A second Adam to the fight
And to the rescue came.

O wisest love! that flesh and blood,
Which did in Adam fail,
Should strive afresh against the foe,
Should strive, and should prevail;

And that a higher gift than grace
Should flesh and blood refine:
God's presence and his very self,
And essence all-divine.

O generous love! that he who smote
In Man for man the foe,
The double agony in Man
For man should undergo;

And in the garden secretly,
And on the cross on high,
Should teach his brethren, and inspire
To suffer and to die.

Praise to the Holiest in the height,
And in the depth be praise;
In all his words most wonderful,
Most sure in all his ways! Amen.

J. H. NEWMAN, 1865

Learners

WHY DO CHRISTIANS need to be learners? Jesus began by learning. At age 12 his parents found him "in the temple, sitting among the teachers, listening to them and asking them questions." (St Luke 2:46)

When Jesus began his ministry, what did he do? "He taught." (St Luke 4:15)

When Jesus taught, "people pressed upon him to hear the word of God." (St Luke 5:1) They were hungry for instruction. His teaching changed lives, turned some against him, led others to come closer.

He taught from the hillside, he taught in synagogues, he taught at the table. He taught plainly, when plain words could be heard; he taught in parables, when images conveyed more. Whenever he had an encounter, he turned it to teaching. People began to call him "the Teacher." (St Luke 8:49)

Jesus also performed miracles, but mostly his ministry centered in words. God's words. Spoken with urgency, then acted out in personal sacrifice.

Here's another reason to learn, written by a friend after a church camp with 40 teenagers: "Most of the young people...seemed to me relatively shallow and unformed. Further, they seemed remarkably ignorant of the Christian Faith. Or perhaps...they had not yet discovered that the Faith could be a power in their lives. They had no idea of the depth of their own selfishness."

A shallow or brittle faith will do us little good when life is difficult. If we want God to make a difference in our lives, and if we want our lives to make a difference in the world, we will need to "press upon Jesus to hear the Word."

My dream for our parish is that we will become a community of learners. Children learning, adults learning, all of us "sitting among the teachers, listening to them and asking questions."

— The Rev Thomas Ehrich, Rector, St Stephen's Church,
Ferguson, Missouri

When the Rector began his Sermon...

A FUNNY THING happened on the way to the Church this morning...

- Unaccustomed as I am to public speaking...
- Did you hear the one about the three ministers on an airplane...
- Here are the notes for the sermon I was going to give, but I've decided not to give that message and simply say some things that need to be said...
- As I was eating lunch with (insert big name) last week...
- Webster defines (insert any word) as...

Y esterday's Cubs game has many parallels to this morning's text...

- My wife doesn't like this sermon, but I decided to go ahead with it anyway...
- This morning's sermon has eighteen points...
- Last night I had a dream — of footprints in the sand...
- Cereal boxes don't usually lead to sermon ideas, but this morning...

T here are some topics that 20 minutes just can't do justice...

- I was digging through some old seminary class notes this week...
- At first *glance*, the variants between the pointing of Anglican chant in the 1982 and 1940 Hymnals don't seem all that interesting, but...
- Over the last few months, while struggling with my identity...
- I normally prepare my sermons in advance, but today...

— adapted from Kevin Miller in *Leadership*

Caught not Taught

Dear Mom and Dad,

I think it was Emerson who wrote that life is a self-evolving circle; experiences have a way of repeating themselves. I certainly have found that to be true recently.

As you know, Seth and Emily have reached that age when church-going seems to produce a weekly battle. According to them, church school is no fun, the service is boring, nobody they know is there, and their friends don't have to go so why do they? I'm sure the litany sounds familiar. As I remember, I used some of the same arguments when I was their age.

I was beginning to think the struggle with Emily and Seth wasn't worth it. Why force the issue? Why not give in? Just when I was about to hoist the surrender flag, I remembered the two of you and some of the trials you went through with me.

I know at the time I thought you were terribly unfair. I wanted to be grown up — whatever that is! — and there you were telling me what to do. I didn't like it, but I'm glad now you did what you did. When things have gotten rough for me,

my faith in different ways has always been there for me. It hasn't necessarily given me all the answers, but it has helped me to ask the right questions.

I suppose if I were to rate my early years in Church on a scale of one to ten, I might give the enterprise about a six. I didn't like church school much, and you would agree that old Dr Webster was a dud. But that's not the point. The fact is I was there, and I was there with the two of you. Maybe that's really the key. Because the Faith was obviously important to you, it became important to me.

When I think about it, you gave me a great gift when I was growing up, and I want to offer it to my own children. Religion, someone once said, is not taught, it's caught. In hindsight, I know that's true.

All this to say, we will all be in Church and Sunday School on Sunday. I have furled the surrender flag. One day Emily and Seth will understand why.

Love, Ted

— from St Luke's Church, Darien, Connecticut

The Abandonment of Episcopal Sunday Schools?

On September 14, 1986, *The Living Church* published a two-page piece by Gretchen Wolff Pritchard, entitled "Unnurtured Nurturers." The subtitle was startling: "The Abandonment of the Episcopal Sunday School."

She wrote of her experiences since she began teaching a Sunday school class in 1969, as a sophomore in college. Without training and with few resources, she had done the best she could — and had been forced to learn on her own.

Now, she is the employed Christian education staff member at a parish in New Haven, Connecticut, where she began teaching during graduate study at Yale. The points made in her article are essentially these:

a. The Church shows singular disinterest in children and in persons who minister to children (as teachers and educators).

b. Few resources of high quality, educationally and theologically, are provided by the national church — and the items offered are inadequately promoted among those who

actually do the teaching.

c. Episcopal Sunday School teachers need help in identifying and choosing materials, in recruiting and training teachers, in leadership development and teaching techniques. The national church could push for such help.

d. Locally, teachers need lots more moral support and appreciation.

Implicit throughout the article was a deep love for the Episcopal Church and its liturgical tradition, its Prayer Book and Biblical heritage. Mrs Pritchard believes Sunday School can be important in children's lives, and she sees no reason to abandon it.

Subsequent issues of *The Living Church*, October 19 through November 17, contained letters to the editor in response to Mrs Pritchard's hard-hitting piece.

One of the first letter-writers was Joanna B. Gillespie, of the Episcopal Women's History Project, East Greenwich, Rhode Island. Observing that, in years past, 99

percent of the teachers of children in the church were women, she concluded:

"At least part of our neglect of Christian education in the late 20th century is because it is lumped in with things in our culture we didn't (still don't) recognize or value, institutionally: women and children...

"The generous self-giving required of a teacher, or a parent — a nurturer — is not something our society rewards, admires, votes for, strives toward, is willing to spend money on..."

A letter from the Rev Wade A. Renn, of Grace Church, Nutley, New Jersey said no one should be surprised that parish Christian education is neglected; it is not a topic taught in Episcopal seminaries. "The place to start" is with seminary education, he emphasized.

The last letter was from Barbara Taylor, the new children's ministries staff person at the Episcopal Church Center, New York. She wrote that the church does provide many resources and helps, most of them free of cost. And she spoke of her hope that, in the future, fewer teachers/educators would feel the sense of abandonment that produced Mrs Pritchard's article.

Having seen the article and the published responses to it, we decided to telephone Pritchard and find out more about her. Her office is in her home, and we found her not only cheerful and upbeat about the whole matter but also highly articulate and well-informed in the fields of theology, literature, and education-in-general.

The piece in *The Living Church* was an adaptation of an editorial she had written in her own little publication, *The Sunday Paper*. Written last Eastertide, it included the indictment that "any idiot can walk in off the street and teach Sunday School in the Episcopal Church. No training is required, and all too often none is provided. No one examines the teacher's doctrinal integrity, knowledge of the Scriptures, or ability to handle children or understand their needs.

"Church school teachers do their work anonymously, in the back hall or basement, and the congregation is likely to think of them with the profound gratitude reserved for the anonymous people who do menial but necessary jobs like collecting tolls on the highway or emptying the wastebaskets in office buildings..."

Pretty strong words! What has

been the general reaction to these declarations?

"I have had many letters, all of them generally positive," Mrs Pritchard reported. "In fact, I am bundling up copies to send to the Episcopal Church Center so they can see the reactions."

Her *Sunday Paper* began in response to a need for supplemental materials at a time when her church was using a lectionary-oriented curriculum. She hasn't had time to expand her mailing list, or undertake direct mail advertising to resource centers and institutions. She settles for a modest "cottage industry" — and she marvels at how many publications she sells to Episcopalians who "never bother to ask me what my credentials are! I

don't have credentials in Christian education."

She said, "If I could be what I really want to be, I'd become a theologian and an iconographer. I'd like to be able to picture God in icons. But I know that I have found my medium in cartoons. I can do these, and I like making them available for children."

She is a lay advocate for all who teach in parish Sunday Schools! If their cause is to be articulated and heard, they need a spokesperson like her — someone willing to probe for answers while retaining a sense of humor and a deft touch in human relations.

— *The Episcopal Teacher*, January
— February 1987

Publications Available

Not only does Gretchen Wolff Pritchard find the time to counsel with teachers at her parish; she continues to publish *The Sunday Paper*, which has a sub-title, "The Church's Year in Cartoons."

The paper, homemade and charming, is available to parishes for \$65.00 a year (12 full months of cartoons and teaching supplements, with rights to photocopy and distribute). If a church wants only nine months' worth, (excluding summer), the cost is \$50.00. It is a supplement to your existing curriculum.

To subscribe to this service, just write the editor at 188 Willow Street, New Haven, CT 06511 (phone 203-624-2520).

And in addition to this periodical, Mrs Pritchard has published and sells cartoon-illustrated booklets on the Eucharist (*Alleluia! Amen!*) and on Baptism (*New Life*). These booklets are \$5.75 each, in quantities up to 10; over ten copies (in any combination) \$5.00 each.

Any other publications? "Well, yes, I have three Christmas pageants, all in one collection that sells for \$12.50," she said.

Prayers During Communion

Creative "people watching" at communion can become prayer.

Give thanks for families as you watch parents and children go up to communion, praying that the members may be knit together in affection.

Pray for those who parent alone and those who live alone.

Pray for those who have recently had a death in the family; it is not easy to come back to church for a while.

Give thanks for the older people who find it quite an effort to get to church and up to communion, yet they are there.

Pray for all those whom you know to have great responsibility in the community or in business and thank God for their commitment.

Ask for help for all those who have personal or family troubles.

Rejoice at the young people who are present.

Thank God for those who are living routine lives with dignity, good humor and responsibility.

Bless God for the newly married, the new parents and newcomers.

Pray for the stranger.

Give thanks for those who, for the past number of years, have come to the Holy Communion here for pardon and renewal, for solace and for strength, with faith and thanksgiving.

— Taddled from Church of Our Savior, Charlottesville

A Prayer in Grief

"Let not your hearts be troubled; ye believe in God, believe also in me." St John 14:1

ALMIGHTY GOD, my heart is sad. What I had hoped and prayed would not happen has come to pass, and I am beside myself with grief. The sun rises and I am not filled with its light. Night comes and the darkness closes in. The one I loved is gone and something of me is gone too.

The places remain that we knew so well and who can I tell? Who has ever known me so well, understood my silences, and read my glances like a book? Where shall I turn? I turn to pray and am too wrapped up in myself. I do not want to be bitter, but oh, how this loss stings, and the tears come, and the hours weigh me down like great boulders in deep water.

O thou, who in Christ Jesus art able to deliver the righteous into peace, flood over the burning sorrow of my soul. Aid me to trust thee as I take the next step, as I eat the next meal alone, if need be, as I go through the activities of the day.

Thy Word bespeaks Presence. Comfort me, my God, as only thou canst. Enfold me, just now, close to thy side.

Through the conqueror of sorrow, Christ Jesus. Amen.

— E. Lee Phillips in *These Days*

They Can't Keep Him Out



GEORGE BUSH LAUNCHED into one of his favorite stories: "During my first few years in this office, it seemed the Russian leaders were always dying, and they always seemed to die in winter. And I was the one who always got assigned to go to the funeral!

"Well, a Marxist funeral in Russia is quite an experience—meticulously staged, with marching soldiers, steel bayonets, everything somber and gray—no prayers, no mention of eternity, no God.

"At the Brezhnev funeral, I'll never forget how the Communist leaders took their places on the Kremlin wall as the family silently escorted the casket around to its final resting place. I happened to be standing in the right place to watch Mrs Brezhnev. She walked up, took her last look at her husband, and then—in full view of all the Politburo members—made the sign of the Cross.

"I was amazed. In her silent way she was reaching out to God no matter what anybody else thought. I said to myself: 'All the barbed wire and indoctrination classes in the world can't keep Him out, can they?'"

— From an interview of Vice-President George Bush by Doug Weed
(from the *Christian Herald*, June 1986) via St John's Cathedral,
Knoxville, Tennessee

On Overcoming the World

IN TIMES OF difficulties or real suffering, I can find comfort in our Lord's reassurance, "Be of good cheer; I have overcome the world." One might expect to find these words in one of the resurrection appearances, and some Scripture scholars believe that that is where the phrase originates. Nevertheless, as St John's Gospel has come down to us, this startling proclamation is not made by the glorious resurrected Christ, but by Jesus in the upper room on the eve of his crucifixion. If matters had ended on the cross, the statement would seem pathetic.

Matters did not end on the cross. It is difficult for us always to realize this truth in our daily life, since it often seems that we are on the cross ourselves and that there is no way out. There are temporary ways off the cross, but the only way out is death. We don't like that way out, and rightly so, since death is the last enemy to be overcome. But we can rejoice now in the conquest of death, just as Jesus can proclaim his victory before his crucifixion, because the cross is not the end of the story.

Resurrection is a difficult concept and a difficult word. For a time it was the fashion in certain theological circles to say, "Resurrection means more than the mere resuscitation of a corpse." Of course it does, and that is what the Church has always taught, although "mere" seems a curious adjective to describe the raising of Lazarus. Some of these theologians end up in the position that resurrection means "the continuation of the personality." If anything, this seems a retrogression even from belief in the immortality of the soul; immortality of the soul is good Platonism but not good Christian doctrine. We look for something better.

We are made a unity of soul and body, not an immortal soul imprisoned in a material body, but a body animated by a soul. The two are adapted to each other, they are intertwined with each other. The rending of the soul from the body is a terrible thing because it is unnatural, and it is always so regarded in Holy Scripture. The soul survives the death of the body, but it is maimed in its functioning; it

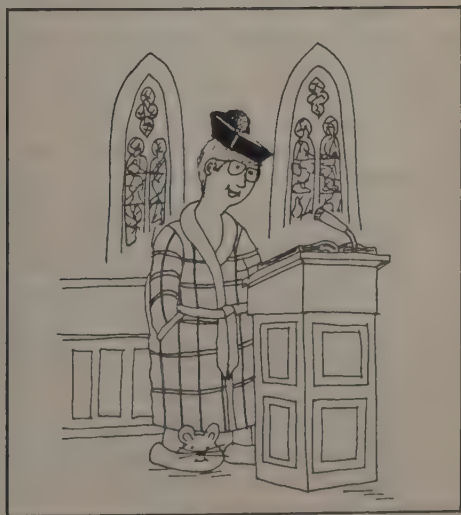
cannot enter the fullness of eternal life until the body has in some form been restored to it.

Our Lord did not merely survive death as a sort of ghost. He conquered death and rose in a glorified body. It is mysteriously changed in quality as befits humanity perfected, but it is very plainly his body, the body that has been through his experience. It not only bears the prints of the nails and the wound of the spear, but it has his peculiar traits—his way of walking, standing, and speaking, all the little human characteristics that

endear someone to family and friends.

The resurrection of the body is yet beyond our experience—that is why we have to remind ourselves that we believe in it. Christianity is a creedal religion. What we most often experience is the cross. What we believe is that Christ died for our sins and rose again for our justification and that we shall be raised with him.

— Br Aelred, *Abbey Letter*, St Gregory's Abbey, Three Rivers, Michigan



"My text today is 'Take no thought for what ye shall put on.'"

Learning the Language of Religion

Perhaps the most important material to impart to our children about their heritage is the Bible stories. We Christians have a deep and rich heritage that goes back some 5,000 years. One of the most important experiences we share is knowing the stories of our ancestors and how they related to God and how he interacted with them. Our children need to have *constant exposure to those good old Bible stories*. Read or tell them often when your child is young.

In addition to the stories, *our children need to learn the language of the faith*. A child learns language from use. If your child never hears you pray or hears you speak of God or of the Church, he or she will not hear the language of the faith, and thus will be illiterate. For example, one learns to pray by hearing others pray and by joining in. Many of us learned the Lord's Prayer by our parents kneeling down at bedtime with us and praying the prayer with us until we learned the words. But one should also teach your child to pray spontaneously; to simply talk to Jesus as a friend or brother. Again, *the child will learn by hearing and experiencing the parent's prayer and joining in*.

We have been talking about prayer in the private sense. A full prayer life also involves corporate or public worship. It is important for your child to be in church with you on Sunday and to see you participate in the worship actively. The exposure to the Body of Christ gathered to give thanks and praise is very impressive. The important thing is that they are present with you. Be sure to include Holy Days in your worship pattern.

At other times take your child on walks through the church building pointing out the symbols that have significance and explain them. Tell the stories about the saints pictured in the windows, and the saints they know in the parish family who they see in the pews.

At home, talk about the things you saw, heard, smelled, tasted, and touched in Church. Children develop strong and deep experiences when loving adults, *especially parents*, share experiences with them and later recall and talk about them.

— The Rev Paul Crowell, All Saints' Church, Winter Park, Florida



The Second Commandment



"Thou shalt not make to thyself any graven image, nor the likeness of any thing that is in heaven above, or in the earth beneath, or in the water under the earth; thou shalt not bow down to them, nor worship them."

One of the most valuable of religious truths is symbolized in the fact that when one penetrates to the most secret heart of the tabernacle, to the very ark of the testimony in the Holy of Holies, one finds that it is empty. No image or picture of God can be made. This commandment forbids the portrayal of God in any way, and is responsible for much iconoclasm in the history of the Church. The souls of religious men and women have been scared in the presence of beauty; many have been afraid that beauty might be mistaken for goodness, for these are twins, and so they thought it safer to kill the beauty. Lately many have come to see that only the combined efforts of both twins can win people for the life which is better than goodness and lovelier than beauty, because it is both and more than both: it is God.

We live in a world that is in

constant violation of the Second Commandment, and more often than not, subtly so. It bears pointing out that the Second Commandment does not forbid crosses, paintings, stained glass, carvings which can remind us of the history of salvation and what God has done for us, but it forbids us setting up or building things to worship, whatever they are. And how quickly innocent constructions can turn into gods! What things do we build and find ourself worshipping? A business, a career, a bank account, a beautiful physical appearance, a spouse, a friend, an education? The ancients were amazed when the tower they built at Babel was struck down and destroyed. What does "You shall not make for yourself any idol" mean for you?

— The Rev Robert Bosworth, All Saints' Cathedral, Diocese of Fort Worth

A New "High Church"

THOSE OF US who have grown up as Episcopalians grew up hearing the terms "high church" and "low church." To people outside of Anglicanism it seemed as if these terms applied to two different churches, and we would be asked if our church was "high church" or "low church." Those who asked the question would be put off by our failure to answer their question clearly and straightforwardly. It was as if they expected to see on church signs names such as "St Mary's High Church" or "Redeemer Low Church."

We did have "high" churches and "low" churches, but what non-Episcopalians never seemed to understand was that these terms were only relative and were often never used for one's own church. The reason for that was that each Episcopal church considered that whatever it did was the liturgical norm. It didn't dawn on them that anything they did could be unique in Christendom much less Anglicanism. I can recall, for example, the elaborate rite to celebrate birth-

days in use in Grace Church, Rice Lake, Wisconsin. I had never seen anything like it when I went there as rector, but the people seemed honestly amazed that I could be so uninformed.

For those who may still not know what I'm talking about, let me briefly say that "high church" and "low church" referred to the elaborateness of a liturgical practice. Certain things were generally considered to be "high church", while others were considered to be "low church." For example, the signs of a "high church" included the Holy Communion (often called Mass) celebrated as the principal service every Sunday and holy day, having the priest (called "Father") wear eucharistic vestments, having incense, Stations of the Cross, sanctus bells, etc. and having acolytes wear red cassocks.

On the other hand, the signs of "low church" included Morning Prayer as the highlight of Sunday worship, having the priest (called "Mister") wear a stole over a

surprise when celebrating Holy Communion, having the only smell in church as being that of coffee coming in from the coffee hour following, having all bells kept in church steeples, and acolytes wear black cassocks. This list is not meant to be complete, because it could not be complete. "High church"/"low church" was more subtle than the sum of these things.

While things like these I've listed could be checked off, so to speak, the result was not as obvious as it may seem. The fact of the matter is that most Episcopal churches considered themselves to be the norm.

Much of this is historic, for the simple reason that the Episcopal Church itself has so visibly changed over the past thirty years that so many of the old differences are largely gone. Many, if not most, Episcopal priests wear eucharistic vestments now, the Eucharist is the principal service every Sunday and holy day, most priests are called "Father."

What we are seeing today is something which could be called a new "high" churchmanship. It is evidenced by a *high regard* for the Church, for one's faith in Jesus Christ as Lord, and for one's

awareness that Christianity is a seven-day-a-week commitment. As most Episcopal churches become similar ceremonially, it is this new "high"/"low" distinction which is becoming more important, for in the end it determines the fervor (or lack thereof) of any church. If "church" is seen as one more thing to belong to which happens to hold its meetings on Sunday mornings, it is in trouble. The ceremonial aspects of worship are important. But, it is important that people never get so caught up in the glitter that sight is lost of the basic purpose for public worship: namely, the worship of Almighty God. When we have our gaze fixed on service to Christ and His Church, we shall have our lives channeled to accomplishing it. Things such as active prayer life, participation in weekday as well as Sunday worship, going to special events outside of one's own local church, a real effort to learn, and reaching out to others in the Name of Jesus will occur whenever people possess a "high" regard for the Church. It is this kind of "high church" which is most needed now.

— The Rev Donald H. Langlois,
Rector, The Church of the Holy
Trinity, Danville, Illinois

Cancel the Summer Slump!

"OUR WORSHIP ATTENDANCE is always down by at least a third during the summer," explained a longtime member at Grace Church. "A lot of our people have a place at the lake, many now have a month's vacation and some simply go visit relatives over the weekend and so our crowds naturally are smaller. Several employers let everyone off at noon on Friday during July and August and of course many of our members who work in education have a couple of months off during the summer. It's just about impossible to get a choir together or to find Sunday school teachers. So we cut back to just the one service during the summer, discontinue the choir for three months, close down the Sunday school for a couple of months and give the rector a month's vacation." Those words can be read either as an explanation of why attendance is down during the summer or as a self-fulfilling expectation that the summer slump is inevitable.

—Dr Lyle E. Schaller, *The Parish Paper*, Yokefellow Institute

Can you visualize the people who will be moving into your community after the close of school? And — if they have been churchgoers in the past, can't you just see them spending the summer shopping for (among other things) a new church?

Also — people who have not been active church members before their move can still be considered good prospects for membership in your church because whenever there is one change in the lifestyle of a family they are always more open to changes in other areas.

Have you ever wondered what it is that seems to bring new people to your church spontaneously? Research informs us that while it is "clusters" of life-events that often cause good church members to become inactive, it is also a "cluster" of those same kinds of life-disturbing episodes which will drive inactives back to the church, and stimulate non-church members to reconsider their position.

Can you conceive of a larger cluster of life-altering incidents than is experienced on a moving day? Just imagine — a new house,

new town, new school, new friends, doctor, dentist, etc.

But just think a moment. Where can all these frazzled people find a warm welcome, some wonderful new friends, and some interesting new activities?

So, how about we put our very best feet forward in the summer? It can be done! Here are some intriguing suggestions from some of our best Church Growth experts:

The priest can take part of his vacation at a time other than during June, July or August. In summer he needs to be on deck to "pipe aboard" and welcome the newcomers to the community who will visit your church. In other words, keep your best foot forward while the new members are looking.

Keep your Sunday services "up to snuff" — no dog days' let down. You may need a second choir just for summer duty. And keep your worship, music, activities, bulletins, coffee hours looking good.

Remember — you never get a second chance to make a first impression!

Develop some informal and fun-type summer programs. This is an especially good time for family-oriented activities and inter-generational projects. Let the visitors have a taste of the wonderful op-

portunities that is in store for them in the fall. Hire a summer music and/or program director if necessary (after all, seminarians have to eat, too). Think of all the new people who might just be attracted to these new activities by a new face and some new ideas.

Daily Vacation Bible School is a must.

Pretend that you do not know the name of your local church. Can you find it in the phone book? Make sure your church listings can be easily found. You probably need four: two for the church, "Episcopal Church, St Bertha's by the Bayou" as well as "St Bertha's Episcopal Church"; and two for the rector or vicar, i.e., "Episcopal Church Rectory (Vicariate)" and "Smith, the Rev John." Of course, a nice ad in the yellow pages that contains all the information, including times of services and the zip code, is best.

And this time may be one productive period that an ad on the Church page of the local newspaper will be worth the arm and leg they charge you for it — providing, of course, said ad is attractive, eye-catching and offers something of value to newcomers.

— Mrs Victor M. Rivera in *San Joaquin Star*

The Risen Life

IN THIS PASSAGE from the Gospel according to St Luke, Jesus is confronted by and confronts His enemies, the Sadducees. Because the Sadducees accepted only the first five books of Moses, the Torah, as authentic, they scoffed at the notion of resurrection or any life following human death. In this episode they present Jesus with a riddle that they believe makes nonsense of any notion of life after death. Their minds are encased in the past and in a small world that allows for no mystery. Taking only the categories of this life, they ask Jesus about a woman who had had seven husbands in this life...whose wife will she be in the resurrection life?

It is clear that Jesus does believe in resurrection and that the dead are raised to a new form of existence with God. That risen life is not lived on the terms of this life. It will be a state of existence so new, so redeemed, so transformed, that the question does in fact, to Jesus, make no sense.

Some people believe that religion is simply the projection of all

our hopes and does not in fact rest upon any reality at all. Heaven and the hope of resurrection and the new life in Christ, "equal to the Angels", is but a forelorn hope. Do you buy such a notion? Is your faith solely tied to the dimensions of what can be seen, touched measured, experimented upon? Or is God's purpose of creation taking all of us into far deeper realms of God's will? Mystery about the life that is to come will always be there and cannot ever be strained out of religion. Jesus did not argue or try to solve their foolish riddle. Instead He simply affirmed a mysterious truth. There is a Heaven and a new state of being that is the destination for all. Take the time to reflect upon the "unanswerable" questions of mystery. Perhaps Job was after all stating a truth when in spite of all his evidence to the contrary, he proclaimed "I know that my redeemer liveth". Now, there is mystery for you.

— The Rev Clyde H. Cox, Jr.,
Rector, All Saints' Church, Worcester, Massachusetts

In Season and Out of Season

We are a liturgical church. As such, we keep the seasons of the church year. The purpose of the church year is not legalistically to keep time frames, customs, or colors. The purpose of the church year is to preserve us from preaching and teaching a lopsided Gospel.

The Church Year is designed to provide emphasis to specific aspects of the Gospel of Jesus.

Briefly, note the following:

<i>Advent</i>	<i>Preach and Teach</i>	<i>The Last Things</i>
<i>Christmas</i>	<i>Preach and Teach</i>	<i>The Incarnation</i>
<i>Epiphany</i>	<i>Preach and Teach</i>	<i>The Work of Jesus</i>
<i>Lent</i>	<i>Preach and Teach</i>	<i>Repentance</i>
<i>Easter</i>	<i>Preach and Teach</i>	<i>The Resurrection</i>
<i>Pentecost</i>	<i>Preach and Teach</i>	<i>The Work of the Holy Spirit</i>

Simplistic? No. The outline is not complete, but it can serve to remind us of that which we already know.

— The Rev Dennis Maynard, Rector, Christ Church, Greenville,
South Carolina

Pray without ceasing...

Thoughts On Prayer

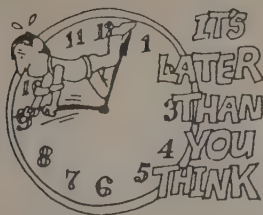
PRAYER IS ONE of the most slippery theological topics for most people. There are all kinds and forms of prayer. Frederick Buechner, theologian and author once wrote, "Everybody prays whether he or she thinks of it as praying or not."

Prayers of all sorts fill our lives and they are not echoed only on Sunday mornings or bedtime. Prayer can be the "ah-ha" at the breathing in of clear crisp air. Prayer can be when you find yourself suddenly awake at three in the morning wrestling with a crisis that will not go away. It can be the pain you feel for the hurt of a friend. Prayer can be the joy of a daughter's graduation or listening to your son as he tells you what is wrong with the world.

One major problem with prayer which leads to disillusionment and disappointment is that some think that if they go to worship God for one hour on a Sunday morning or try to be a good Christian, then the Lord will answer our every prayer in the way we want. Jesus tells us to believe somebody is listening. Even when your prayers do not bring the answer you seek, or an answer at all, they will bring you closer to the heart of God. Maybe that is, after all, the purpose and result of all our prayers – to be nearer to the heart of the Lord in our hearts.

— The Rev Robert G. Trache, Rector
Immanuel-Church-on-the-Hill, Alexandria, Virginia

The Last *SHALL* Be First!



As part of our concern to enhance the quality of our Sunday worship, I hope we can make a real effort to overcome what I see as a major obstacle to a rich and fulfilling worship experience.

It has to do with arriving on time for worship. When we have an appointment which is important to us we tend to plan our schedules so that we arrive a little early, allowing time to collect ourselves and to be prepared. When we are late for worship, we miss elements of the service which are important to the whole, and our absence is felt by others who miss our voice, our smile, our energy and our spirit. A four week study of our attendance and seating patterns has shown that when the service begins we have present only some of those who will be in attendance before the service is over. The numbers increase during the Processional Hymn. About ten to fifteen more people come in by the reading of the Old Testament lesson. Another eight to ten arrive for the Gospel. Ten to fifteen more come sometime between the Gospel and the announcements. If you are in the habit of coming late and it is not caused by something beyond your control, I invite you to make a special effort at least to arrive five minutes before the service starts. Come into the church, kneel down and prepare your heart and mind for worship. See what a difference it can make for you and the whole congregation.

— The Rev W.D. Persell, Rector, Church of St Ann and the Holy Trinity,
Brooklyn, New York

BOOK REVIEWS



Harper's Bible Dictionary, General Editor Paul J. Achtemeier, Harper & Row; (151 Union St; San Francisco, CA 94111-1299), \$29.95 (1,177 pages).

This is an excellent, elegant and essential reference book for all serious Bible students and can be used with any translation of the scriptures. Nearly two hundred contributors are drawn from Protestant, Catholic and Jewish affiliates of the Society of Biblical Literature. It covers all the important names, places and subjects of the Bible in alphabetical order, together with excellent colored maps and a vast number of illustrations and photographs which all help to inform the mind and fire the imagination, drawing the student ever more closely to the world of the scriptures.

Although this is an expensive book in terms of outlay, it is good value. Furthermore it really is a 'must' for schools, seminaries and all parish libraries - indeed wher-

ever serious Bible study is on the agenda.




The Life of the Spirit and the Life of Today by Evelyn Underhill Harper & Row, 1986, \$10.95 (23 pages).

It is good news to have available in a new edition an Anglican well-loved classic, written by a woman spiritual-director of international reputation. More than any other writer of her time, Evelyn Underhill (1875 - 1941) popularized for lay men and women the rudiments of the spiritual life. She wrote this particular book in mid-life (1922) and in it she seeks to harmonize the insights of psychology (in its early and somewhat aggressive days) with a traditional and well-tested expression of spirituality.

Alan Jones, the Dean of Grace Cathedral, San Francisco, writes a splendid forward to the book giving us a useful and concise context as it relates to the personal spiritual pi-

image of its author. The precis to the book explains the origin as being largely drawn from lectures originally given by Evelyn Underhill at Oxford University, where she was the first woman to lecture in religion at that university.

Why should we read this book? It traces the intellectual as well as the spiritual path through many confusions, apparent contradictions, and complementary insights between the two disciplines of spirituality and psychology. As much it is as relevant today as the very day it was written.

 *Temptation*, by Diogenes Allen, Cowley (980 Memorial Drive; Cambridge, MA 02138), 1986, \$7.95 (155 pages).

Originally this book was published, contrary to the author's wishes, under the title of "Between Two Worlds". In the introduction to the book, Professor Allen describes how the strong development of the quest for an authentic spirituality since this book was first published under its original title. Today, there is no need to apologize for a book which blatantly deals with the deep issues of the spiritual life - and not least temptations.

"Problems are solutions in disguise." In a sense that summarizes the fascinating and important thesis of this book. It is precisely in and through our temptations that we discover the meaning of the Cross and the Resurrection for us in our particular lives. The raw material for spirituality is there at our very feet every day, appearing at first in the guise of temptation as surely as Jesus was tempted at the outset of his ministry. In each case, Jesus drew from the depths of his tradition a word of God with which to counter those temptations. Temptations have not changed since Christ's first struggle - desires for materialism, security and prestige. However, each can become a means of grace and indeed the hope of glory.

We hope that we shall hear more from Diogenes Allen, who has already written several books on the spiritual life of real worth, notably *The Traces of God*, also published by Cowley.

These books are available through the publishers and your local parish and Cathedral book stores. We are sorry, but TAD cannot process these orders.

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WE RECOMMEND



§ To parish secretaries and their "bosses": *Church Secretary's Communique*, the newsletter for Church Office Professionals, POB 2301, Matthews, NC 28106.

§ To all involved in the Christian education of children, youth, and adults: *Episcopal Teacher*, a publication of the Center for the Ministry of Teaching, Virginia Theological Seminary, 3737 Seminary Road, Alexandria, VA 22304.

§ The following books for all who are interested in the history of various groups in the Episcopal Church: 1) *In Wisdom Thou Hast Made Them*, the account of the Community of the Holy Spirit written by the Foundress, the Rev Mother Ruth. Her insights make reading this delightful, compact book "like being received into the Convent for tea and conversation" with the author. \$15.95 (+ \$1.95 shipping, NY residents add sales tax) from Adams, Bannister, Cox, 460 Riverside Drive, NYC 10027; 2) *With A War On*, a wonderfully vivid first-hand recollection of the Church's missionary work in China by Mary Tyng Higgins, widow of the former Dean of Trinity Cath-

dral, Little Rock. Available from POB 6099, Chattanooga, TN 37401; 3) *Windows: Reflection on a Life of Ministry* by the Rev Dr James Thomas Bagby. Dr Bagby founded St Martin's Church, Houston, in 1952 and under his Rectorship (ret 1983) it became the largest parish in the Diocese of Texas. Tabor Publishing, 25115 Avenue Stanford, Suit 130, Valencia, CA 91335; 4) *A Brochure for Church Ushers*, published by the Commission on Disabilities, Diocese of Olympia, POB 12126, Seattle, WA 98102: a clear brochure designed to help church ushers better assist persons with visual, hearing, speech, mobility, developmental, and hidden disabilities.

§ 'Writing the Scriptorium of All Saints' Convent, POB 3127, Catonsville, MD 21228, for a catalog of beautifully designed Church cards for all occasions.

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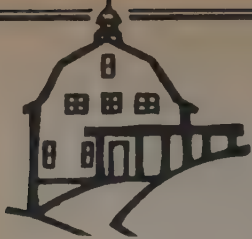
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Amor Christi Et Ecclesiae





HILLSPEAKING

ONE OF THE chief joys we Hillspeakers experience in our association with *THE ANGLICAN DIGEST* is the rapport that exists 'twixt TAD and its readers. Very seldom does the day's mail not bring responses from readers about TAD or some one of its articles. All are not adulatory by any means. Errors in grammar, syntax, spelling, punctuation or fact bring quick corrections. The ubiquitous "typo" oftentimes causes caustic comment: "I understood you people proofread TAD before you sent it out!" Such comments are welcomed because they keep us on our toes and we are keenly aware that TAD readers *read* TAD.

By far, however, the responses are positive. A Canadian reader wrote: "I look forward to each issue. (TAD) helps one realize the universality of the Anglican Communion. It helps me realize the reality of 'The Communion of

Saints'." Perhaps the most common, and in many ways the most heartening, comment is usually scrawled on the edge of an envelope, and sometimes even on a check, "Keep up the good work."

Few articles in recent years have evoked such a deluge of responses as Taschia Ann's "Care of the Living" in the Advent '86 issue and the editor's offer of the complete text of her article to any who would care to have it. From Alabama to Alaska, from the East Coast to the West, from England to Indonesia, the requests have come pouring in. Many simply ask for the article without comment. Others thank Taschia Ann for having written it and TAD for having published it.

Some requests carry a note of urgency and need: "Please send quickly" (Chicago); "I have just had serious cancer surgery, and, although the prognosis is good, I

don't think it is inappropriate for me to read such an article" (St Petersburg, Florida); "I'm in the process of seeking information re Hospice care for myself as a result of cancer" (also Chicago).

As might be expected from such an article, many requests came from those who are actively engaged in a Hospice program or in setting one up.

"We in Fairbanks (Alaska) are working toward the establishment of a Hospice program here, and a number of Episcopalians are active in the efforts. Taschia Ann's fine article effectively expresses how many of us feel. She must be a rare and wonderful person whose life makes a difference in this world. Please thank her. . ."

"I have worked with our local Hospice (Sault Ste Marie, Michigan) for three years with patient care. . . . This is an excellent insight for the person dealing with her own terminal illness and death."

"(I) feel (the article) would be of interest and help to a group in our church (Covington, Louisiana) which is studying establishment of

a Hospice program. Thanks for your generosity in sharing."

"(This article) is marvelous, and I would appreciate having the full text. . . I am active in the Hospice program out of Mercy Hospital in Nampa, Idaho, and this article will be most helpful to all of us. May I have permission to copy it? I would like to have all of the volunteers to have a copy. I can't thank you enough!"

"Please send me a copy of this wonderful article. I plan on using it to teach volunteers who are working with terminally ill persons in our Hospice here in Grant County (Washington)."

An Episcopal priest in Oklahoma: "May God bless her for her giving of herself in this way."

Of all the letters received, perhaps this one from Indonesia summed up the responses best: "I feel that if she had never done another thing but write that article, she has not lived in vain. Blessings on her for writing it."

And perhaps we can sum up best what we've said about our readers: TAD readers (bless them!) *read* TAD.





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QUARTER WATCH



☒ RAMSES II: THE PHARAOH AND HIS TIME is a tour of 72 artifacts generating much interest in the pharaoh, as well as speculation as to whether he is one of the pharaohs of the Exodus. The exhibit has been in Jacksonville, and will be in Memphis in April 1987, Denver in October 1987, Boston in April 1988, and Chicago October 1988.

☒ THE AUSTRALIAN RELIGIOUS LIFE CONFERENCE was a great success last fall. Every community in Australia (except the Camperdown Benedictines) was represented, as well as members of New Zealand religious orders.

☒ "VAST STABILITY IS DEMANDED FROM THE CHURCH," according to the Reverend Canon Edward N. West of New York's Cathedral Church of St John the Divine. "Our country is so mobile that in the year 2050 one may have difficulty finding the house in which one lived as a tiny child, but the chances will be good of finding the parish church in which one was baptized."

☒ THE DIOCESE OF NOVA SCOTIA will celebrate the 200th

anniversary of the consecration of the first Anglican bishop in Canada. Charles Inglis was consecrated August 12, 1787, and is considered to be the founder of the Church of England in Canada.

☒ THE ARCHBISHOP OF CANTERBURY is recovering from two broken ribs sustained in a fall while visiting an archaeological dig in Canterbury known as "Becket's Parlour." One diocesan editor noted that "there's got to be a moral there some place."

☒ ALEC WYTON, who has been music director of St James', Manhattan, and previously organist at New York's Cathedral, will leave St James' in August. Dr Wyton was a member of the Commission which produced the new Episcopal Hymnal.

☒ 4,000 CHURCHES have been opened or reopened in the People's Republic of China amidst a surge of church membership and seminary study. More than 500 students are receiving theological training and 40,000 people subscribe to a seminary correspondence course.

☒ SCOUTING IN THE EPISCOPAL CHURCH is the title of a

week-long conference at Philmont Scout Ranch, Cimarron, New Mexico, July 16-22. Information: The Rev Neal H. Dow, 12644 E. Exposition Avenue, Aurora, Colorado.

☒ TRINITY CHURCH, Wall Street, New York, has announced that the Rev Dr Daniel Paul Matthews will be the XVI Rector of that 290-year old parish. Dr Matthews had been rector of St Luke's Church, Atlanta.

☒ "IT GETS INTO THE RESURRECTION, but skips the cross and the whole situation of Christ dying. He dies, but we really have

a happy ending." - ABC's children's TV chief describing an upcoming video based on Bible stories.

☒ MAKES THE HEART SAD to learn of the closing of the Charles J. Connick Studio, established in Boston in 1912 and creator of some of the nation's finest stained-glass windows.

☒ RESPONSE TO THE ADVENT STORY on Clement Clark Moore included: "The great-grandson of Clement Moore, the Rt Rev Robert Mize, is the founder of St Francis Boys' Home in Salina,

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is now "retired" in Fresno, California."

DAUGHTERS OF THE KING, a 100-year old order for lay women dedicated to prayer, service, and evangelism in the Episcopal Church, now has a Roman Catholic chapter in Ashland, Kentucky.

SEWANEE'S DOCTORATE OF MINISTRY PROGRAM has begun its 13th year. It is one of the few in the U.S. which operates only during the summer months, meaning that parish clergy can pursue their education without a major interruption in parish life. Information from School of Theology, Sewanee, TN 37375-4001.

MAKES THE HEART GLAD to read in Long Island, New York newspapers attractive ads that invited families to "Come Back to basics in Nassau's Episcopal Sunday Schools."

ON JUNE 25, 1888, William Walsham How (composer of such great hymns of the Church as "For All the Saints" and "O Word of

God Incarnate") was enthroned as first Bishop of Wakefield, thus creating the Diocese of Wakefield; the Wakefield parish church became the Cathedral Church of All Saints, and the town of Wakefield became the Cathedral City of Wakefield. In 1988 there will be celebrations of all three centenaries.

THE REV DR WILLIAM GROSVENOR POLLARD, renowned atomic physicist and priest, was honored at the Third Convention of the Diocese of East Tennessee for his "significant contributions to the dialogue between religion and science." The occasion of the recognition was the 25th anniversary of the dedication of the Rikkyo Institute of Atomic Research in Tokyo.

"THE PRINCIPLES OF AA WORK in the world of reality and are really good ascetical theology," according to the Bishop of Quincy at the 1986 Richardson Lectures of St Thomas' Church, New York City.

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cans who believe religion is increasing its influence on American life continues at the highest level recorded in nearly three decades of measurements, according to the Princeton Religion Research Center.

✠ 1987 MARKS THE CENTENNIAL YEAR of the Anglican Church in Japan, which was established by missionaries from England, Canada, and the United States. The official name, the Nippon Sei Ko Kai (the Holy Catholic Church in Japan), was chosen after it was discovered that "Protestant Episcopal Church in Japan" translated into "the house of the quarrel-

some overlords." The Church has 60,000 members.

✠ ST JOHN'S HOME AND TOWER of Milwaukee welcomed the Rev Alfred Burkett as their new chaplain this fall.

✠ TWO-THIRDS OF ALL ANGLICANS HAVE NO PRAYER BOOKS. The Anglican Communion grows at the staggering rate of 3,000 converts each day, and two-thirds of its 64,000 parishes have no Prayer Books. Your contribution of \$4.00 to the Society for Promoting Christian Knowledge/USA will provide one prayer book for a needy congregation. Write SPCK, Sewanee, TN 37375



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Smith/Philip Turner, \$10
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✠ 48 YEARS OF CONTINUOUS SERVICE to the Sunday School is the contribution of Mrs Blanche Guernsey. The Church of the Messiah, Glens Falls, New York, honored Mrs Guernsey in September.

✠ EPISCOPALIANS HAVE TRIPLED their giving to the Presiding Bishop's Fund for World Relief to over \$6 million annually, according to the newsletter of "Episcopalians in Europe."

✠ SAMMY DAVIS, JR, was among the entertainers who performed for the "Nite of Stars" of St Jude's Ranch for Children. Net proceeds were almost \$80,000, one-tenth of the operating budget of the Ranch.

✠ SELECTED SERMONS are now available from Episcopal Parish Supplies, 815 Second Avenue, NYC 10017. \$16.00 provides one year of lay reader sermons.

✠ THE REV PAUL E. MERICI was honored for his 20 years as Rector of St Mark's Church, Silver Spring, Maryland, with a special anthem during a recent Morning Prayer service.

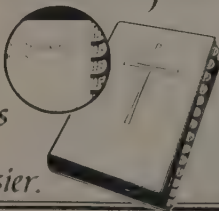
✠ THIRD ANNUAL EPISCOPAL YOUTH EVENT will be held in San Antonio this summer with an enrollment of 1,600 young people.

✠ SISTER CECILIA was elected Reverend Mother of the Community of St Francis by sisters in the American and European Provinces succeeding Mother Elizabeth who served for 15 years.

✠ THE SUNDAY TIMES of London noted a huge increase in radio audiences for religious programs at a time when only 25 percent of the country's churches are needed to house worshippers. "Britain is experiencing a religious revival which is still in the closet."

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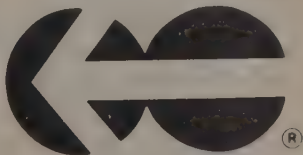
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✠ Deaths ✠

✠ THE RT REV ANSON PHELPS STOKES, JR, Bishop of Massachusetts 1956-1970. He also was part of the Overseas Department of the Executive Council and served as visiting bishop for the Society of St Margaret.

✠ THE RT REV HANFORD L. KING, JR, Bishop of Idaho 1972-1982. He had served parishes in New York, Montana, and South Dakota.

✠ LESBIA SCOTT, author of the very popular children's hymn "I Sing A Song of the Saints of God", at age 88 in England after a very brief illness. Her hymn was restored to the Hymnal 1982 of the Episcopal Church by an overwhelming majority in General Convention after its proposed deletion by the Hymnal Commission.

✠ NORA G. STONEY, widow of the Rt Rev James M. Stoney, in Albuquerque, New Mexico. A memorial service was conducted February 11 at the Cathedral Church of St John.

✠ SIR GEORGE THALBENBALL, 90, a favorite organist of the British royal family and organ-

ist at Temple Church, London, 62 years. His 1927 recording of Mendelssohn's "Hear My Prayer" was the first church music record to sell a million copies.

✠ THE REV CANON HARRY WATTS, 96, from St John's Cathedral, Denver, on whose staff he served until retirement in 1959.

✠ THE REV DR ROSCOE FOSTER, former West Point chaplain and director of pastoral and special services of the Seaman's Institute of New York and New Jersey, at age 85 in Boca Raton, Florida.

✠ THE REV CANON OLIVER R. FLOYD, rector of the Church of the Advent, Brookline, Pennsylvania, from 1946-1970. The Burial Office was read in Trinity Cathedral, Pittsburgh.

✠ THE VERY REV GEORGE MCCORMICK, 54, Dean of Trinity Cathedral, Miami, Florida. He had served Trinity since 1970 and was instrumental in the building restoration and parish growth. A memorial service was held on Stephen's Day at the Cathedral.

By Will and Deed

- ☞ \$38,000 from the estate of Edith Bowker Clelland to St Barnabas' Church, Warwick, Rhode Island.
- ☞ \$58,000 to St John's Church, Savannah, Georgia, from the estate of Harben Daniel.

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5. *Be cordial. Speak and act as if everything you do is a pleasure.*
6. *Be interested in others. You can like almost everybody if you try.*
7. *Be generous with praise, cautious with criticism.*
8. *Give your word; then keep it.*
9. *Be considerate of the feelings of others.*
10. *Be alert to give service. What counts most in life is what we do for others.*

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— The Rev Theodore R. Gracia, Rector,
Christ Church, River Forest, Illinois

The only shadow on the cloudless Easter day of God's victory is the poverty of my own devotion, the memory of ineffective hours of unbelief, and my own stingy response to God's generosity.

A. E. WHITHAM

"Paint Christ," cried Tommaso Camanella to the Italian painters of his day, "not dead but risen, with his foot set in scorn on the split rock with which they sought to hold him down! Paint him the Conqueror of death! Paint him the Lord of life! Paint him as what he is, the irresistible Victor who, tested to the uttermost, has proved himself in every deed mighty to save!"

ARTHUR JOHN GOSSIP

The return of Easter should be to the Christian life the call of a trumpet. It is the news of a great victory. It is the resolution of a great perplexity. It is the assurance of a great triumph.

FREDERICK TEMPLE

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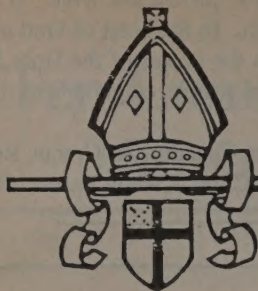
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BY HOOK . . .

OR BY CROOK

"It has been indeed disastrous for our whole view of the gospel," wrote Bishop Westcott, "that a late age placed upon the Cross the figure of the dead Christ, and that we have retained it there." In the Western churches we seldom see Christ reigning from the cross - that Christus Rex, with his nakedness clothed with the vestments of priestly love and intercession and where the crown of thorns is transfigured into a crown of glorious majesty and kingship. Instead, most of our churches, at least in the West, and since the early Middle Ages, display either the crucifix with the dying Christ in agony or just a plain and empty cross.

Christians should never glorify suffering, nor should we see it as an end in itself. We thank God for what He can and does bring out of suffering. He turns it to His glory - He does not make it just disappear. A dead or suffering Christ upon the cross is probably therefore a misleading half-truth.

Perhaps the "empty" crosses found in most of our churches are misleading. They suggest that the new life of the Risen Christ begins somewhere else. They could indicate that eternal life is another life altogether, which belongs only to a world where there is no suffering and pain.

Yet surely it is the Christ reigning from the Tree which proclaims the fullest message of the resurrection and Easter. The buds of spring appear on the very branches and in the very places

which most obviously portrayed death and decay only a short time before. So, the risen Christ shows His joyful disciples, as of first priority, His wounds. The beauty in the features of the new life is to be found in the lines drawn from the suffering of the old.

For the paradox of the resurrection is not that we find the good news in a different world, but rather that we find the good news all among the bad news. The sap of the new life is drawn from the tears of the old life: Christ reigns victorious in precisely the location (our Galilee) of our suffering and defeat. It is not incidental that our risen Lord insists that He meet with his disciples back in "old Galilee" where it all got off to such a disastrous start. For the victory of Easter must reach down first into the roots of mankind's problems and pain and be proclaimed there against all odds, before it branches out and blossoms into the eternal life of Heaven. So go to where the pain is and it is there that you will find that pearl of great price. We call Him, "Jesus and the Resurrection". Alleluia!



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